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1960

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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In this issue

BLESSED ARE THE POOR IN SPIRIT . . . . . By William L. Berg
THE CARE OF THE SAINTS: A FORGOTTEN MINISTRY . . . By Dyke Wilson

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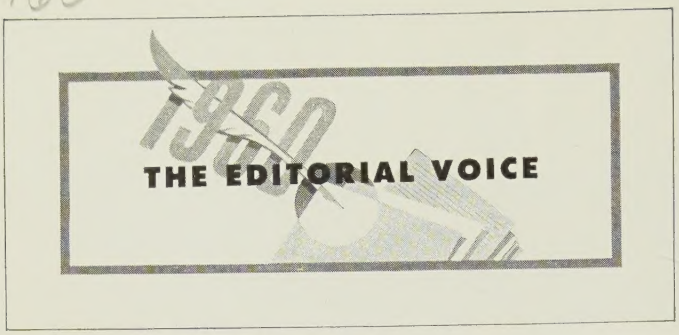

TIME CANNOT HELP US

Sin has done frightful things to us and its effect upon us is all the more deadly because we were born in it and are scarcely aware of what is happening to us.

One thing sin has done is to confuse our values so that we can with difficulty distinguish a friend from a foe or tell for certain what is and what is not good for us. We walk in a world of shadows where real things appear unreal and things of no consequence are sought after as eagerly as if they were made of the very gold that paves the streets of the city of God.

Our ideas rarely accord with things as they are, but are distorted by a kind of moral astigmatism that throws everything out of focus. Through a multitude of errors our total philosophy is out of line, somewhat as our mathematics would be had we learned the multiplication table wrongly and not been aware of our mistake.

One false concept to which we cling tenaciously is time. We think of it as being a sort of viscid substance flowing onward like a sluggish river, bearing upon its bosom nations and empires and civilizations and men. We visualize this sticky stream as an entity and ourselves as helplessly stuck in it for as long as our earthly lives endure.

Or again, by a simple shift in our thinking we picture time as a revealer of the shape of things to come, as when we say "Time will tell." Or we imagine it a benign physician and comfort ourselves with the thought that "time is a great healer." All this is so much a part of us that it would be too much to expect that the habit of referring everything to time could ever be broken. Yet we may guard against the harm that such thinking carries with it.

The most harmful mistake we make concerning time is that it has somehow a mysterious power to perfect human nature. We say of a foolish young man "Time will make him wiser," or we see a new Christian acting like anything but a Christian and hope that time will someday turn him into a saint.

The truth is that time has no more power to sanctify a man than space has. Indeed, time is only a fiction by which we account for change. It is change, not time, that turns fools into wise men and sinners into saints. Or more accurately, it is Christ who does the whole thing by means of the changes He works in the heart.

Saul the persecutor became Paul the servant of God, but time did not make the change. Christ wrought the miracle, the same Christ who once changed water into wine. One spiritual experience followed another in fairly rapid succession until the violent Saul became a gentle, God-enamored soul ready to lay down his life for the faith he once hated. It should be obvious that time had no part in the making of the man of God.

My purpose in writing this little piece is not to engage in an exercise in semantics but to alert my readers to the injury they may suffer from an unfounded confidence in time. Because a Moses and a Jacob lost the impulsive, headstrong sins of their youth and in their old age became gentle, mellow saints we tend to take it for granted that time wrought the transformation. But it is not so. God, not time, makes saints.

Human nature is not fixed, and for this we should thank God day and night. We are still capable of change. We can become something other than what we are. By the power of the gospel the covetous man may become generous, the egotist lowly in his own eyes. The thief may learn to steal no more, the blasphemer to fill his mouth with praises unto God. But it is Christ who does it all. Time has nothing to do with it.

Many a lost man is putting off the day of salvation, vaguely hoping that time is on his side, when actually the likelihood of his ever becoming a Christian grows less day by day. And why? Because the changes taking place in him are hardening his will and making it more and more difficult for him to repent.

"Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

See the change-words in this text: "seek . . . call . . . forsake . . . return." These all denote specific changes the returning sinner must make in himself, acts that he must perform. But this is not enough. "Have mercy . . . pardon"; these are the changes God makes in and for the man. To be saved the man must change and be changed.

To enter the kingdom of God, our Lord explained, a man must be born again (John 3:3-7). That is, he must undergo a spiritual change. This accords completely with the preaching of John the Baptist who called upon his hearers to prepare the way of the Lord by bringing forth fruits worthy of repentance, and with the apostle Peter who reminded the early Christians that they had been made partakers of the divine nature and had escaped the corruption the world had suffered by lust.

The initial change, however, is not the only one the redeemed man will know. His whole Christian life will consist of a succession of changes, moving always toward spiritual perfection. To achieve these changes the Holy Spirit uses various means, probably the most effective being the writings of the New Testament.

Time can help us only if we know that it cannot help us at all. It is change we need, and only God can change us from worse to better.

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"Blessed are the poor in spirit: for their's is the kingdom of heaven."—MATTHEW 5:3.

Blessed Are the Poor in Spirit

To know God and to know ourselves is the summit of all knowledge—and to know one's poverty. It is to that one that God manifests His forgiving and cleansing grace; in him He makes His habitation, from him He withholds no good thing.

By REV. WILLIAM L. BERG

STRANGE it is that men who are poor should be accounted blessed. Most of us think of poverty as something to be feared and by all means to be avoided. But the teaching of the Son of Man runs counter to the wisdom of this world. Poverty of spirit, He declared, is a chief attribute of those who inherit the kingdom of heaven, and only such can be acclaimed as blessed.

What does Jesus mean by "poor in spirit"? The publican at prayer in the temple is an illustration. He stood far back from the altar, beating upon his breast and crying, "God be merciful to me a sinner." It denotes having a low estimate of ourselves; of being deeply conscious of need and of dependence upon God. It is knowing ourselves as poor and miserable and blind and naked in the sight of God. It is concurrence in our being judged guilty and a recognition of the justice of God in condemning us. Our only hope is in the mercy of God. This attitude is the true poverty of spirit that obtains the mercy of God and finds the door into the kingdom of heaven.

This being essential to obtaining salvation of the Lord, entrance into the kingdom of heaven is without respect of persons. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Mary Magdalene, possessed with seven devils, can have a place in His kingdom. There is room for the adulterous Samaritan woman, and for the despised publican named Matthew. Nor would the Gentile dog, Cornelius, be rejected. The ignorant and unlearned can also come. The blind, the halt, the maimed are all welcome. Let him that is "poor in spirit" come. With such as these, Jesus said, I will make up My kingdom. As they come to Him He washes them by His blood from all of their filthiness, clothes them with His righteousness and accepts them. He exalts them in the kingdom to the place of joint heirs with Himself and calls them His brethren. Even more, He takes up His dwelling within them by His Spirit and they become temples of the living God.

The blessing of the kingdom is open to the "poor in spirit," but it is closed to self-righteous Pharisees who boast that they are not sinners as other men. To them these words of Jesus are indeed a "hard saying," "a stumblingblock," a "rock of offence," and impossible to bear. Paul said, "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

Mr. Berg has served as a missionary in China and in the Philippines. The burden of his message is applicable to men's hearts whatever their homeland. Particularly should it arrest the attention of Christians whose lives are so surrounded with material luxuries that the spiritual vision has become dim.

In the Sermon on the Mount Jesus mentions seven characteristics of those who are His. "Poor in spirit" is given first. Without question it is the basic one and the foundation from which all the rest proceed. They are each so closely interwoven that to possess one is to possess all, and yet poverty of spirit is the root out of which all the others spring.

True spiritual character does not begin with self-effort but with self-renunciation. A true estimate of oneself brought about by divine revelation through the Word of God will reveal the total depravity of the natural life, the consciousness that "in me (that is, in my flesh,) dwelleth no good thing." This makes a man deeply aware of his need of divine mercy and gives God a chance to manifest His grace to him and in him. From this state of poverty in spirit will proceed the "woe is me," the cry for help that will never go unheard nor unanswered. He that hungers and thirsts after righteousness shall be filled.

To know God and to know ourselves is the summit of all knowledge. There can be no true knowledge of God without a true knowledge of ourselves, and vice versa. Men of all ages who have known God have been men who were keenly aware of their innate sinfulness, who lived in fear and hatred of their own selves. I name a few with their words of testimony.

David declared, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Then he cried, "Wash me throughly from mine iniquity, and cleanse me from my sin. . . . The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Job's testimony was, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Isaiah confessed, saying, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Peter prayed, "Depart from me; for I am a sinful man, O Lord."

Paul lamented, "O wretched man that I am! who shall deliver me from the body of this death?"

John Bunyan wrote, "I was more loathsome in mine own eyes than was a toad; and I thought I was so in God's eyes also. I could have changed my heart with anyone. I thought none but the devil himself could equal me for inward wickedness and pollution of mind. I was both a burden and a terror to myself. How gladly would I have been anything but myself."

Edwards bared his heart in these words: "Often I have had very affecting views of my own sinfulness and vileness; very frequently to such a degree as to hold me in a kind of loud weeping, sometimes for a considerable time together, so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness, and the badness of my heart, than ever I had before my conversion. I have greatly longed of late for a broken heart, and to lie low before God."

These testimonies could be multiplied many times over, but these suffice to express the feelings of all who have begun to know themselves and sense their poverty of spirit. Scriptures such as Jeremiah 17:9, Romans 1:29-32 and 3:10-18 cease to be mere words but become the revelation of the heart of the individual. But remember, these are the blessed ones: "Their's is the kingdom of heaven." It is to these people God manifests His forgiving and cleansing grace; to these He comes to make His habitation and to fill with His own glory (Isa. 57: 15; 66:2); from these He will withhold no good thing.

In turn these men become the love slaves of Jesus Christ. Freely they have received, freely they give. Like Mary, they pour the ointment of their lives at His feet. They are not their own but His who has created them and redeemed them. They love much because their sins which were many are forgiven. They feel an indebtedness to share with the world the message of God's love and grace. They ask nothing but their Master's abiding presence and they gladly obey His every bidding. To glorify and serve Him is their whole soul's delight; to seek His kingdom and righteousness their all-consuming desire.

Is not this the reason in our day for a lack of devotion and love service to Jesus among those who profess to be members of His kingdom? Instead of poverty of spirit we find another spirit that says, "I am rich, and increased with goods, and have need of nothing."

The words of Jesus still stand, "To whom little is forgiven, the same loveth little." Only the life that has been broken and humbled over the knowledge of the exceeding sinfulness of its sin and the iniquity of the old offending Adam can become a fit dwelling place for the Holy Spirit to manifest the life of Christ in its righteousness and power. His presence within will shed abroad the love of Christ which in turn must be manifested to the world in loving service. How greatly the mighty resurrection life of Christ needs to be revealed to the Church and through the Church! It will be manifested only by those who are poor in spirit. ◆ ◆ ◆

VOLUME 95 NUMBER 1

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

Achieving the Presence of God

We must try to awaken in ourselves from time to time the desire to be with God with the uttermost strength of our soul, that is to say, with our mind to know and think of Him, and with our will to love Him. Let us also want our exterior senses to be consecrated to Him in all their activities. Let us take care not willingly to be occupied for too long a time, either without or within, with things which greatly distract the heart and mind, that they have trouble re-entering to find God. Let us take care not to participate too much in all that is said and done, and not to absorb too much of it, because this is a great source of distraction. When we have seen what God asks of us in each thing which presents itself, let us keep to that, and separate from all the rest. Thus we shall always keep the depth of our souls free and balanced, and we shall cut off thoroughly the futile things which embarrass our hearts, and which prevent them from turning easily to God. Happy is he in whose mind only the needful dwells, and who only thinks of each thing when it is time to think of it.—FÉNELON.

The Care of the Saints: A Forgotten Ministry

By DYKE WILSON

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" —1 JOHN 3:17.

ONE of the amazing things about today's preaching is the almost universal ignoring of some of the outstanding teachings of God's Word. This message presents only one of those teachings.

Day after day, week after week, month after month and year after year I have been listening to Christian radio preachers, and to many of them many times. I have not discovered one who has preached the message of First John 3:16-18 or who has shown any interest in the message of Second Corinthians 8 and 9. Many have lifted verses out of those two chapters to emphasize appeals for other activities, but all have ignored the message in them. Why?

Is there the slightest reason for believing that the love of God dwells in the hearts of such as ignore His many calls for aid to His needy saints, of which there are many across the seas? Why are none bringing God's appeals to bear upon the hearts and consciences of God's people? Look again at First John 3: 16-18, and also remember that we are called upon to do good to all (Gal. 6:10).

Why does the Holy Spirit associate the great sacrifice of our Lord with care for needy saints? Is it not to impress upon the hearts of saints the magnitude of that care in God's eyes? He does the same in Second Corinthians 8:9, but Satan has seen to it that this verse is almost always lifted from its context, thus destroying its teaching. Our Lord has so closely united His saints with Himself in Christ that to do good to them is to do good to *Him* and to neglect them is to neglect *Him*. That truth is set forth in unmistakable words in Matthew 25:40 and 45. Notice the words "my brethren."

I believe that the saints in the United States could easily meet the needs of the saints across the seas if they had the love of God in their hearts. Who is the greater offender against the grace of God—the one who stands before God's people as the minister of God's Word and does not set God's many calls for care for His needy saints before his hearers, or his hearers who are usually ignorant of those calls and their great importance in God's sight?

Because of the breakdown in the ministry of those who stand before them, the sin of covetousness has been allowed to become the almost universal sin of Christians. I am referring to that form of covetousness that holds onto that which God would have given to others. Laying down one's life for the brethren is infinitely greater than donating 10 per cent to a church or other activity. In fact, giving to one's church is not true giving, but only paying a debt for the comforts and services rendered to oneself.

Face the facts in Luke 16. Evidently the rich man was a Pharisee like those to whom our Lord was speaking, for he must have had Moses and the prophets, even as his brothers. Those Pharisees were proud boasters of faithfulness to God, and they correspond to many of today's Fundamentalists. They had Moses and the prophets, but we have the bright light of the New Testament *and* Moses and the prophets. Those Pharisees ignored the commands of Moses and the warnings of the prophets. The Fundamentalists of today ignore not only the things that were written aforetime for our learning and admonition, but also much in the New Testament. Read Leviticus 25:35-37 and Deuteronomy 15:7-11 with Second Corinthians 8 and 9 and First John 3:16-18. Then read Isaiah 58:1-7 with Luke 10:30-32 and 16:14-31, remembering that the rich man and Lazarus were brother Israelites, and the priest and the Levite were brothers of the half-dead man. Worse, the priest and the Levite professed to be the special servants of God.

Present-day means of communication and transportation lay the needy saints across the seas at our doors. We can reach them with aid far easier and quicker than was possible for the Macedonians and the saints at Antioch (2 Cor. 8:1-5; Acts 11: 29, 30). Also, our riches far exceed those of the Macedonians or of those at Antioch.

Is not the picture of the rich man and Lazarus an exact picture of most American Christians and our

(Continued on page 8)

Hong Kong—1949-1959

A Miracle of God's Working

The last of three articles

By DR. WILLIAM C. NEWBERN

IN China the year 1949 was equally as dark and foreboding as was 1834, the year Robert Morrison died. In both those years the status of the Western powers in the Far East was extremely uncertain. In 1949 missionary work in China came to a full stop, serious trouble was just ahead in Korea and the world appeared to be on the brink of war.

Missionaries coming to Hong Kong that year had difficulty finding living accommodations. Just before the evacuation about 2,100 missionaries from North America were in China. Mission boards were confronted with this major emergency problem: How to deploy the China missionaries to new fields of service. Eventually about one thousand younger missionaries were sent to mission fields in practically every part of the world. Of the remainder many returned to the United States or Canada for ministries in the homeland. Most of the eighty-eight Alliance missionaries in China went to other fields, but a small holding force remained in Hong Kong. At present there are thirty Alliance missionaries working among the Chinese in Hong Kong, Formosa, Thailand, Cambodia, Viet Nam and the Philippines, most of them gray-haired veterans. The need today is for highly trained replacements for specialized ministries.

How urgent is that need? Let me answer by quoting from a Roman Catholic Jesuit publication which I read in 1953. Relative to that organization's position and future program the article makes this declaration: "Concerning China (Hong Kong) we must continue sending out young priests. This is of utmost importance. To express just how important this is we must break a rule of grammar and use a double negative: we cannot afford not to be ready."

In 1949 God gave the Alliance holding force wisdom to meet the need of the hour. At first their course appeared to be only an attempt to salvage what they could of the press, the Bible school and the churches. These incidentally are the three great phases of all missionary ministry.

The Alliance Press

The Alliance was one of the first missions, after the closing of China, to use Hong Kong as a center for publication. Since then millions of pages have been printed and sent into China, all over the Far East and unto the uttermost parts of the earth, for Chinese are found everywhere. After ten years this ministry is still growing, and now in some ways is even greater than before 1949. Surely it pays to believe God and when He commands go forward even in the face of seeming defeat.

The Bible Institute

Early in 1950 the Chinese leaders in Kwangsi reported that the Communists were imposing such restrictions on the Bible school that they could no longer continue it in Wuchow. We then decided to transfer the school to Hong Kong. Cheung Chau, an island in the crown colony's territorial waters, was chosen as the new site. It was here that Dr. Robert A. Jaffray, one of the school's earliest superintendents, had owned a house. Before he died in a Japanese internment camp in Indonesia he willed it to the Mission. That the school should be reopened in the Jaffray house seemed most fitting. Badly damaged in the Japanese war, the house had to be repaired. By the fall of 1950 it was ready. One by one members of the senior class (ten men and ten women) straggled out of mainland China, and classes began with the barest of equipment.

Since 1949 a total of seventy-seven students have been graduated. Over 30 per cent (twenty-four) have gone abroad as missionaries to Chinese in nine different countries of Southeast Asia, and 15 per cent (eleven) have gone to the United States seeking advanced training, most of them in Alliance Bible colleges. The remaining 55 per cent of the graduates took preaching and teaching assignments in churches started in Hong Kong and Kowloon. It is very interesting to note that five of the ten men in the first graduating class have been ordained as Alliance pastors. All this has been brought about by the Lord's enabling and because God honored the decision to salvage the fragments and bring the Bible institute to Hong Kong. Two graduates who went to St. Paul Bible College are now back in Cheung Chau teaching in the school. Rev. Joseph Yau is one and Miss Nancy Ma the other.

When you pray for Hong Kong remember these facts about the school:

1. *Graduates:* All ten Hong Kong Alliance churches established since 1949 are under the care of graduates

rom the Bible institutes in Cheung Chau or Rennies Mills, and all Chinese workers in the three Chinese C. & M. A. Kowloon Tong churches are Cheung Chau graduates.

2. *Alumni support:* The Alliance Bible Seminary (the school's new name) is now able to accommodate seventy-six students. This has been made possible by alumni support. Their latest effort resulted in a contribution of $25,000 US to help the school's building project. In addition, they are providing two scholarships.

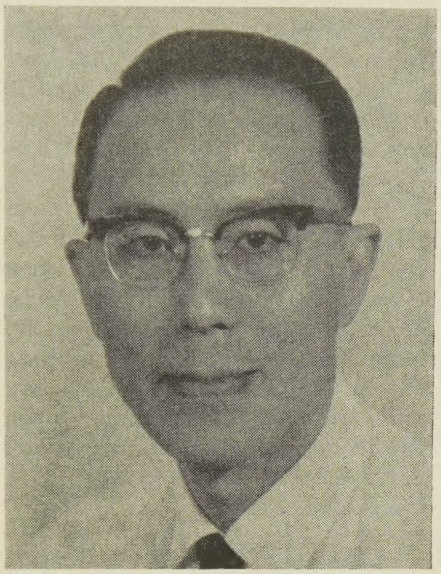
3. *Teachers and students:* Dedicated Chinese teachers holding degrees from colleges in the United States and Britain were available and glad for the opportunity to help. Consecrated students, graduates from high school—many speaking excellent English—were ready to come. In addition, we now have thirteen students in the school from six countries in Southeast Asia.

4. *Fields of service:* Including Hong Kong and Formosa, there are over twenty million Chinese in Southeast Asia. They are to be found in every Asian country. They are the businessmen of the Far East. These twenty million Chinese became a new field of service to us, especially in the countries where Alliance work was already located: Viet Nam, Laos, Cambodia, the Philippines, Thailand and Indonesia.

Chinese residing in these countries are known as a minority population, but the number is not small. The total Chinese population for which the Alliance is responsible in the above countries, including Formosa and Hong Kong, is at least two million. Certainly a real mission field in itself! True it is not easy for Chinese to move from one country to another in these days, but it can be done. Twenty-four students have already answered calls to five of the above countries. We trust they will prove to be an entering wedge. Meanwhile we are receiving "come over . . . and help us" calls from many of the school's alumni who years ago went with Dr. Jaffray into Southeast Asia and established preaching centers, especially in Indonesia. To those who wonder what we are going to do with the students after they graduate, we answer, the needs, the calls and the opportunities are far greater than the number of graduates.

The Churches

Meanwhile what was happening to the two million refugees in Hong Kong? Other missions that, like the Alliance, had years of experience in China considered it strategically necessary to locate missionaries in Hong Kong. Most of them, having worked in Central or North China,



Rev. Philip Teng is chairman of the Alliance Church Union (nine churches in Hong Kong, one in Taipeh). He is also pastor of the North Point Alliance Church. He has a B.A. degree from the National Northwestern University of China and a B.D. degree from Edinburgh University.

could speak only Mandarin and not the local Cantonese. But the refugees themselves were mostly from the north and also spoke Mandarin. Thus a door of service immediately was opened and work began at once. It was strange to find that nearly all the refugees knew nothing about Christ. Yet their hearts were receptive, for they had come literally to the end of themselves. I remember so well questioning a refugee who was a candidate for baptism. He told me that in China he had been a well-to-do businessman. He said, "I lost everything and came to Hong Kong. But now I have found Christ, and having found Him I have all. This new experience of having new life in Christ outweighs all the suffering. Praise God, I am a saved refugee."

The plight of the refugees from 1949-51 was especially pitiful. They came to Hong Kong in waves, tens of thousands of men, women and children at a time. All of them seemed desperately sick, thousands were wounded and hundreds were blind. They were uninvited and not welcomed. They took shelter on the highways, byways and even on the main public streets, just dropping where they were, spreading out their bed mats and falling into an exhausted stupor. It was utterly impossible to care for all the sick and wounded who had flooded the colony.

There were not enough policemen to control this situation or manage the sanitation problems. There was great danger from epidemics of cholera and typhoid. Eventually the government moved tens of thousands of them from the streets and hillsides to a place called Rennies Mills. This is east of the city in the New Territories. There many refugees built pitiful little huts of old packing crates, oil tins, tar paper, or anything useful in keeping the rain off their heads. They responded eagerly to the gospel. We know that many came seeking the loaves and the fishes, but the percentage of those who really found Christ, I believe, was high. Indeed some of them today are keen for the Lord and many are ministers of the gospel. The record shows that from 1949 to 1959 Alliance missionaries baptized nearly 1,600 converts at Rennies Mills alone. But most of the Rennies Mills refugees have gone to other parts of the Far East, especially to Formosa.

Meanwhile our missionaries and recent graduates from Cheung Chau and the temporary school at Rennies Mills began establishing churches in the neediest parts of the colony. The ten churches or preaching centers established between 1951 and 1959 are these: two on the island of Hong Kong, North Point and Shawkiwan; four on the mainland, Rennies Mills, Bamboo Village, Tsen Wan and Kuei Chong; three churches on separate islands, Cheung Chau, Ping Chau and Tai O, and, last but far from least, a thriving church in Taipeh, Formosa. These ten churches now form a Chinese National Conference with full self-support their goal. The chairman is Rev. Philip Teng, the pastor of North Point, the strongest church in the conference. Praise God

for our Chinese co-workers. They are highly gifted and capable. I believe they are among the outstanding leaders of the church in the world today.

The Alliance considers it now has in its Hong Kong-Formosa area a responsibility for about 350,000 people. Since 1949 we have baptized about 3,000 converts, including the 1,600 baptized at Rennies Mills. Although this number is less than 1 per cent of our total responsibility, to us it represents much. Driven out of China by the enemy of our Lord and, seemingly, having no further ministry among the Chinese in the Far East, these converts represent a small offering to our Saviour.

Recently a Chinese Christian lady entrusted to us a new junior-senior high school at Taipo in the New Territories. It is fully self-supporting and offers a tremendous opportunity as a fertile field to sow the gospel seed in young hearts.

What does the future hold for Hong Kong? Of course I do not know. But Chinese businessmen from all over Southeast Asia are pouring their capital into this city. Skyscrapers are going up at an unprecedented rate. Within the last few years Hong Kong has been almost entirely rebuilt. Plenty of Chinese capital and cheap labor have produced this new Hong Kong.

A word should be said for the government of this British colony. It is one of the best examples of good democratic government in the Far East, an irrefutable demonstration of democratic justice and tolerance. The rehabilitation program for refugees is in itself worth more than millions of words of propaganda.

In general, people are of the opinion that Hong Kong will remain as it is now for a long time to come, providing there is no general war. It is to Red China's advantage that Hong Kong remain as it is, for the simple reason that Hong Kong provides a neighboring port city for contacts with the Western nations. How much time we have left no one can say, but we do know that the time to work is now. The door is open and we must press forward by faith and prayer, doing exploits for our Lord. Surely God has raised up the Alliance for such a time as this!

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The Care of Saints

(Continued from page 5)

brethren across the seas? The editor of the *St. Louis Globe–Democrat* a few years ago thought so, for he published an editorial in which he likened Americans to Dives and the needy across the seas to Lazarus.

There is a little word of three letters in First Timothy 6:9 you should notice. That "but" plainly indicates that you are rich if you have more than enough to meet your needs. I once asked a group of Negro children how much one would have to have, *above what was needed to live on,* in order to be rich. A little girl answered, "A quarter." The whole group roared with laughter, but I told them that the girl was right. Every cent you have above what is needed to live on is riches. "Having food and raiment let us be therewith content" (1 Tim. 6:8). Of course Paul was speaking about himself and Timothy, for they, like our Lord, had no homes of their own. However, the principle stands: all above your needs is riches. Are yo using them for self or for others i need?

Whether in the pulpit or in th pew, all saints are stewards, and a must render an account of the stewardship at the judgment seat c Christ. We are not our own, s nothing that we have is our own There is a special warning to thos who stand before the world and th church as stewards of God's Word It is found in James 3:1. Faithfu ness is required of stewards.

Here is a quotation from th Williams translation: "We know what love is from the fact that H laid down His life for us; and so w ought to lay down our lives for ou brothers. But if anyone has th world's means of supporting life an sees his brother in need and close his heart against him, how can lov to God remain in him? Dear chil dren, let us stop loving with word or lips alone, but let us love wit actions and in truth."

May the love of Christ constrai you (2 Cor. 5:14). ◆ ◆

Hurry . . . Panic . . . Confidence

"Hurry" is the word for today! "We do not have forever!"

Such pressure may be deceptive, indicate a lack of balance between awareness of the need and confidence in God's adequacy.

One can examine with meticulous care the New Testament record of Jesus' life without finding any evidence of hysteria on His part. And He knew He had but three years to fulfill His mission.

His concern for the need of man is unequaled. His total conformity to the will of the Heavenly Father is indisputable. He knew the world of His time better than any contemporary. He was aware more than any other of the desperate need for divine intervention. Yet His life was characterized (in the words of one writer) by "exquisite leisure."

Jesus never wasted time, but He never allowed Himself to be pressed into panic either. He knew the abysmal need for the light and life and love of God in the world better than any other man before or since His time. But He enjoyed complete confidence in the providential, overarching care of Almighty God an the perfection of His plan in history

Jesus Christ was delicately sens tive to the human dilemma. He wa likewise sublimely relaxed in the wi of God. He bore man's burden an shared man's suffering as no othe He trusted in the Father's timing!

Our day demands greater emula tion of our Lord in this respect. Thi does not justify laziness or apathy which are inexcusable for the Chris tian; it does urge deeper confidenc in God's faithful and unfailing love Give us men who, realistically awak to the explosive issues and alert t their obligation, nevertheless demon strate unbending faith in the un alterable integrity of God. Such me will not be in a hurry! But they wi deliver the goods to the right plac at the right time in the right way With feet on the ground, their heart in touch with heaven, they'll be God appointed men for God's appointe hour!

"He that believeth shall not mak haste" (Isa. 28:16)! "In nothing b anxious" (Phil. 4:6 ASV).—Richar C. Halverson.

DAVID R. ENLOW, Reporter

AT HOME

New stamp contains Bible verse: The Post Office Department announced that a Bible verse will appear on the new 10-cent stamp for overseas air mail to Latin America and the West Indies. The stamp, which pictures the Liberty Bell, will carry the bell's inscription: "Proclaim liberty throughout all the land, to all the inhabitants thereof," which is taken from Leviticus 25:10.

●

United Missionary Church slates "year of evangelism": The United Missionary Church is observing 1960 as a year of evangelism, not only in the United States and Canada but also on its mission fields. Among the goals set for the year are the organizing of at least one additional prayer group in each church, every member to read the Bible through, and an increased emphasis on lay visitation, revival and evangelism in general.

●

New stamp for religious mailings: On June 17, 1960, the Post Office Department will issue a one-and-one-fourth-cent postage stamp in preparation for an increase in the bulk mailing rate for religious and other nonprofit organizations which goes into effect July 1.

●

Bible Society marks 150th anniversary: On December 4, 1959, the New York Bible Society marked its 150th anniversary with a banquet in the Waldorf-Astoria Hotel. Nelson A. Rockefeller, governor of New York, was the speaker.

●

Literature called world missions key: Dr. Clyde W. Taylor, addressing some 150 mission leaders at the eighth annual conference of Evangelical Literature Overseas, declared that "there are virtually no doors closed to literature around the world." In his keynote address he added that our literature program should be twofold: sowing and reaping.

ABROAD

Baptists raise college in Hong Kong: The Southern Baptist Convention plans to make a new campus for the Hong Kong Baptist College on 166,000 square feet of land donated by the Hong Kong government. Built at a cost of 3,500,000 Hong Kong dollars, the campus will include an auditorium, classrooms, offices, a library, laboratories, men's and women's dormitories and faculty and staff apartments.

Church attendance down in Sweden: Although most citizens of Sweden have their children baptized and confirmed in the State Lutheran Church (which enrolls 95 per cent of the population), Sunday church attendance averages only 250,000, or 3.3 per cent of the entire population. Of all Swedish weddings, 91.4 per cent take place in the Lutheran Church, and 1.5 per cent in other churches. The remaining 7.1 per cent are civil marriages. An estimated 96.6 per cent of all burial services are performed by ministers of the State Church.

●

Koreans to get $100,000 present: Providing South Korean Christians with a $100,000 Christmas present was the goal of the International Council of Christian Churches. Earmarked as direct aid to orphanages, seminaries, theological professors and students, and churches where loss has been sustained, the funds would be provided "freely, without strings attached, as an expression of genuine Christian love for men and churches who have counted all things loss."

●

Solomon's temple legend disproved: The belief that remains of the temple of King Solomon lie underneath the Mosque of Omar has been disproved, according to officials of the Jordanian government. Recent excavations beneath the mosque, which was built to protect Islam's sacred "Holy Rock" in the old, walled city of Jerusalem, indicate the presence only of natural rock and not of any remnants of the ancient temple.

MISSIONS

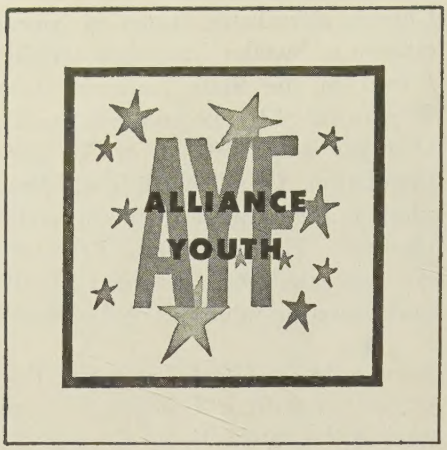
Oriental Boat Mission fifty years old: The Oriental Boat Mission, one of Hong Kong's interdenominational faith missionary organizations, recently celebrated fifty years of service among the boat people of South China. With increased restrictions on fishing people by the Red Chinese government, and the continued effort to establish more than one third of a million people into a great massive fishing commune, Hong Kong's fishing population doubled in 1959. In the interior fishermen must surrender their entire catch to the coöperatives, receiving inadequate food supplies in payment. This has caused more than 100,000 persons to flee to Hong Kong waters.

PEOPLE

Rev. Robert G. Lee to retire: Dr. Robert G. Lee, one of America's best-known Baptists and one of its most eloquent pulpit orators, has announced his retirement in February. Dr. Lee has served Bellevue Baptist Church in Memphis, Tenn., for thirty-two years. During his ministry the membership swelled from 1,400 members to more than 9,300.

●

Kik resigns from *Christianity Today*: Rev. J. Marcellus Kik has resigned as associate editor of *Christianity Today*. Mr. Kik, who has been with the magazine since it was established nearly four years ago, will devote his immediate future to writing books and filling evangelistic speaking engagements. No successor has been named.



WELDON B. BLACKFORD, Editor

"Go Ye"—Youth Week Sermon

By PAUL FORREST

The following article is composed of excerpts from the World AYF Sunday message brought by Paul Forrest, AYF president of the Yonge Street Alliance Tabernacle in Toronto, Canada. Paul is presently completing his last year of high school, where he is an honor student. He plans to train for medical missionary work.

"Go ye into all the world, and preach the gospel to every creature" was Christ's last command to His disciples.

What is a disciple? The dictionary tells us that a disciple is one who believes and practices the teachings of another. Therefore, all true believers in Christ must be His disciples, and that means that this command is directed to us.

Well, what do we do about it? How should this commission affect our lives? Why should it be important to us?

Romans 3:23 tells us that all men are lost. This means that men in every quarter of the globe are the same—sinful, corrupt, alienated from God—whether they be civilized or uncivilized, whether they live in China, Africa, Canada or the United States.

Man is by nature the same everywhere. Since man is lost, then Christ's command should mean something to the Christian. In contrast to there being such a vast number of unsaved, there are relatively few who are doing the work to reach these unsaved ones. One of the most common reports from our missionaries is that they need more workers. In most areas there is a ridiculously small number of missionaries to bring the gospel to the thousands of heathen. In Luke 10:2 we read, "The harvest truly is great, but the labourers are few."

This week in physics class we studied about two kinds of energy: potential energy and kinetic energy. Potential energy is the energy that a body possesses but which is of no use until the body is put into motion. When the body is in motion the potential energy changes to kinetic energy. Then, as long as the body remains motionless, the potential energy is useless. Could it be that we possess only potential energy for Christ? Is this one of the reasons why "the labourers are few"?

If we as disciples are going to respond to this great commission there are requirements we must meet.

The greatest requirement of all is a full, unconditional surrender of our lives to Christ. Nothing could be more descriptive of what a Christian should be than what Paul refers to as "a living sacrifice." To be "a living sacrifice" we must first of all die to self and totally yield every phase of our lives to the Master. Only when this is done can Christ come into our lives. Until we have reached this point we are not going to make much progress toward every creature hearing the gospel.

Still more is required if we are to obey Christ's command. We must have a burden for lost men and women. There is no use going out and telling someone about Christ if we are not really burdened for that person. The only way we can attain this burden is through prayer.

Jesus said (Matt. 16:24), "If any man will come after me, let him deny himself, and take up his cross, and follow me." If we are going to follow Christ we must get ready for trouble and self-denial. We must be prepared for persecution and affliction. There must be a daily overcoming of the world.

Jesus tells us in John 16:33 that while we are in the world we shall have tribulation, but He has given us the promise that He has overcome the world. We must expect to suffer tribulation, but with the promise of His enabling. Take, for example, the apostle Paul—shipwrecked, beaten, thrown into prison and stoned. The early Christians suffered great persecution. Our own missionaries can tell us of the hardship and suffering they go through. We young people in high school may be snubbed, laughed at, called "square" or ridiculed. If we are going to be His disciples, we are going to have to suffer these things.

But wait a minute! What did Christ do for us? Surely our suffering for Him is negligible in comparison with His suffering for us. As we carry out the Great Commission no doubt there will be disappointments as well as times of rejoicing. Some will not respond to the gospel, while others will. When this life is over, what a time of rejoicing it will be to see those who are in heaven because we were true disciples of our Lord in carrying out the Great Commission—"Go ye . . . preach the gospel to every creature."

The *AYF Compass*

Have you *subscribed* to the *AYF Compass*? Subscription price: $1.00 a year.

Have you received *the fall issue* of the *AYF Compass*? If not, send for your copy by writing the National Youth Office, enclosing 25 cents for each copy.

The winter issue of the *Compass* will be released this month. Watch for your copy.

W. E. EVANS

Jarai boys have part of the Scriptures in their language, but in many tribes the language is still unwritten

"Our Language Has No Words"

By RICHARD L. PHILLIPS

Picture in your mind a tribal village in the mountains of Central Viet Nam.

A dozen thatched houses stand on stilts in a sloping jungle clearing. Around and under the houses roam pigs and goats and chickens. Little brown-skinned children play together on the raised porch by a doorway, while their mother pounds rice for the evening meal. Some men sit smoking their pipes, their axes laid aside for a moment; a half-finished bamboo structure lies on the ground before them.

I appear on the trail and walk toward the men. Instantly there is excitement. A visitor—and such a strange-looking one! The chickens fly squawking from the path and the children dart into the houses. But smiles and a handshake show that I bring no harm. The men lead me to the chief, and the children, bolder now, bring up the rear. I climb the notched log at the chief's house, take off my shoes and sit on the mat that has been spread for me. Then, after exchanging polite greetings, we begin.

"I am here because I want to learn some of the words in your language. Will you help me learn?" I speak in Vietnamese; the chief understands it a little even if many of his villagers do not. "Oh," says the chief, "we have no words in our language." He means that the language of his tribe has never been written down. "That is all right. Just tell me the names of some things that I ask you, and I will write them on paper to help me remember." We start and, with many explanations and gestures to the great amusement of my young audience, I fill a few more pages of a notebook with the strange sounds of a mountain language.

Among these mountains, farther north from our Mission's main work, live many such tribesmen, still mostly unreached with the gospel. These tribes speak many different dialects. Sometimes people living only fifteen or twenty miles apart speak so much differently that they cannot understand each other. To prepare to evangelize them the Mission is making a language survey. The results will show where missionaries can be placed to reach most effectively the greatest number of people. This is what I am doing.

The task is not always as easy. One village where I stopped was under a taboo, so that I could not enter nor could the people come out. Furthermore, another taboo period was to start the next day. I had to return after almost a week. At another place tribesmen from far back in the mountains were so startled at seeing me that they all turned and ran.

At nighttime I lie near the fire in the chief's house, my mosquito net strung from the smoke-blackened rafters. I am tired from the long journey. But I thank the Lord for the prospect that this tribe too will soon be hearing of God's saving love. And I pray for the day when, in their own language, these people will worship the same Lord we serve.

M. G. GRIEBENOW

The Hong Kong editorial committee: Richard Ho, M. G. Griebenow, Enoch Yang, Wilson Wang, P. H. Bartel, Wu Nai-Kung, Philip Teng, Cheng Chung Tao, Andrew Liang, at their meeting held at The China Alliance Press last August.

Hong Kong office ministers to Chinese around the world

Witness to Your Chinese Neighbor

Millions of Chinese have been forced to go to other countries and settle in the large cities of the world. Thousands are still coming out of China each month. They must eventually find a home in some other country. The Chinese population of Lima, Peru, is said to be larger than that of New York City.

Among these Chinese in exile there are many Christians. Many more are now becoming Christians and forming churches. They still use the Chinese language.

These churches and groups need Bibles, hymnbooks, Christian books, tracts and magazines in the Chinese language. The China Alliance Press in Hong Kong handles all evangelical Christian literature in the Chinese language. We want to contact Chinese Christian groups and churches around the world. We appeal to readers of The Alliance Witness, *missionaries, pastors, evangelists, laymen, everywhere, to help us.*

Is there a Chinese Christian group in your city? Tell them about us or send us their address. Do you have a Chinese neighbor to whom you cannot witness because of the language barrier? Send to us for tracts, magazine subscriptions, books and booklets. If you give us their names and addresses we will send to them directly.

Any currency can be accepted by us here in Hong Kong. Checks and money orders can easily be sold. This is a free port. There are no customs and no taxes. We can send out freely without restrictions or barriers. We want your orders. We are here to serve.

The China mainland is now closed to our literature. But some twenty-five million Chinese are now with us in the free world and thousands are still coming. We dare not fail them.

THE CHINA ALLIANCE PRESS, P.O. Box 5105, Kowloon, Hong Kong

Thai Student at Ebenezer

One of the Thai workers whose name is Som Dee is taking advanced studies in the Ebenezer Bible Institute at Zamboanga, Philippines. He wants to be an evangelist to Thailand like Billy Graham is to America.

Although Som Dee is proficient in the English language he experienced some difficulty at first trying to understand the Filipino accent. All instruction at Ebenezer is in English.

For a while homesickness threatened to prevent his continuing, but after he began to make friends that ceased to bother him and Mr. Pada, principal of the school, writes that Som Dee is doing credible work.

Pray that this young leader may be kept as a humble vessel which the Lord can use.

Help Prepare Workers Now

By REV. LEO C. TENNIES, *Colombia*

One of the most important phases of missionary endeavor is the conducting of Bible institutes on the fields.

Without a good Bible school for training national leaders, it is almost impossible to build a strong indigenous church. The Bible institute prepares pastors, evangelists and lay workers for the churches, and teachers for our evangelical schools. These young people go forth with the gospel of Jesus Christ to reach thousands of people that would never be reached in any other manner. Think of the years it would take a handful of missionaries to contact the same number of people that can be reached with fifty nationals in only a few months. We believe the time is short and that every effort should be made to prepare such workers.

During the years of violence in Colombia hundreds of our people had to flee from their homes, churches were burned and families were scattered. The result of this destruction brought a greater demand for preachers and teachers, yet during those years the attendance in our schools fell. Few young folk could prepare for God's service since they lacked funds for clothing, books and school fees. Many

had to support widowed mothers or sisters.

Today we have one of the greatest opportunities that has ever been presented to our missionary effort in Colombia. The demand for workers and teachers in this first year of peace in Colombia is beyond all our hopes and far beyond our ability to meet. Last year we finished the session with seventy-five students. The requests for their services during the vacation have kept them busy.

If there are to be workers and teachers in the future we must begin a program of advancement now. This year we expect at least one hundred students to register. However, at present we cannot accommodate more than eighty-five.

Colombia is on the march, and if we are to take advantage of the opportunities for preaching the gospel we must act now.

We need new buildings at the Bible institute; the present bamboo buildings have almost reached the end of their usefulness. Thousands of dollars are required just to keep them in repair, but these amounts should be channeled into a program of replacement with enough added so new buildings of brick will be ready soon to take the place of these worn-out ones.

One young man in the United States has felt the burden so strongly that he has set an example worthy of following. Although he is working his way through college he is trusting the Lord to help him in the support of one young man in the school here. He is not only preparing himself but he is helping a national brother prepare for the work of the Lord. Can we do less when we see the vision of these young men of the future?

Quotes from Our Contemporaries

In the *Christian Beacon*, FRITS LARSEN writes the following on the authority of the Bible in Christian preaching:

"The authority of the Scriptures is such that it demands of a Christian believer the same faith and confidence as he places in God Himself, and it must be obeyed as God is obeyed."

Sonship and discipleship cannot be successfully separated, according to HAROLD M. CARLSON, in *The Covenant Companion:*

"Discipleship must always be included in God's redemption. God saves our lives as well as our souls. We must recognize the Lordship of Christ in our work, our recreation, our home, as well as in church. We are called of Christ to be His best possible witnesses in the world."

They return to the mission field to bear the heat of the day—fully aware that it will be hot

"Old-timers"

By LELA PIERCE, *Indonesia*

When a missionary begins to talk about his "first trip out" and "furlough days" he dates himself as an old-timer.

When the folk at home saw him off for his second term they said, "I suppose it's like going home this time"; "this time you don't have a language to battle with"; "you're used to the heat now." And this is all very true. In his first term he made the adjustments; he conquered homesickness; he now can preach and teach the Word of God in the native tongue. In these respects it is easier.

The period of language study is the most frustrating of a missionary's life—perhaps the most difficult of his entire ministry. The second-termer knows the language—well, he can use it anyway. But does a Westerner ever fathom the workings of an Easterner's mind and tongue? He has conquered homesickness. But the children are older now; some had to be left in the homeland. The younger ones are in the field school for missionaries' children; he sees them once or twice a year.

The new missionary arrives on the field with all the enthusiasm characterizing a newcomer in any field. At last the years of preparation have passed. Physical, educational and practical requirements have been met. The call is fulfilled! He is on the mission field! Oh, yes, there are many adjustments: language, customs, climate, food, social life. But he comes with a spirit of adventure, eager to reach the hardest place on earth and experience for himself what all those wonderful soldiers of the cross have so eloquently inspired him with at missionary conventions. A bit of glamor shrouds the poverty and filth. The explorer wants to see the world. And there's the vision of hundreds of natives, sitting at his feet hearing for the first time the glorious news of the gospel, with scores of them turning to the Lord Jesus Christ.

For the "old-timer" there are no illusions. The thrill has turned to everydayness. The spirit of adventure wore thin on that month-long trek. He has seen enough of the world for now. The filth, the poverty, the wretched diseases, the hostility sometimes shown toward a foreigner, the exhausting heat of the tropics, the exasperating slowness of native ways—all are stark reality. Only on rare occasions has he seen such a moving of the Spirit that hundreds of people seek the Lord. He knows that ahead of him lie loneliness, frustrations, hard work. But the cry of unreached tribes pulls at his heart; he loves his native brethren and is willing to lay down his life for the struggling church until "Christ be formed" in it.

And so he returns to the field, an "old-timer," with the call of God burning even deeper than before, but with at least a partial knowledge of the price that must be paid. It may take everything.

When you pray, remember the new missionaries but don't neglect the second, third, fourth termers—the "old-timers." A missionary's first term was a time of learning and adjustments. He hardly earned his salt. But now he returns to bear the heat of the day—fully aware that it will be hot. "Brethren, pray for us."

Emotional Experience or True Faith

A review by HELEN SIGRIST

The Psychology of Christian Conversion, by Robert O. Ferm. Fleming H. Revell Co., Westwood, N. J. 255 pages, $4.00.

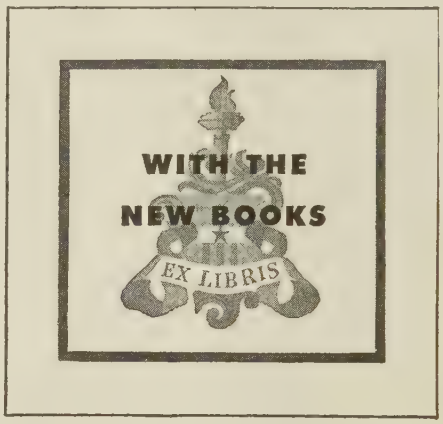
This book is not intended for those who would be confused by a comparison of the emotional experiences of Ramakrishna and Charles G. Finney, even though the viewpoint is evangelical, not that of William James or Gordon Allport.

The author concludes that the essential difference between the experience of a redeemed soul and that of a Hindu mystic is the content of our faith in Christ; and, in addition, non-Christian conversion does not have the same result in a changed life. There is practical value in this study if it will help pastors to deal prayerfully with those who have experienced some emotional upheaval but give no evidence of repentance or committal to Christ.

Nevertheless, this is a difficult and touchy subject, and some phases may have been omitted or considered incompletely. God created both intellect and emotion; He is the source of beauty and of the marvelous patterns of creation which prove His power and Godhead, even to the heathen. Is it not possible then that there is an element of reality even in experience that does not produce saving faith because the individual does not approach God through Christ?

The author tends to discount as purely emotional, even sensual, the experiences of medieval mystics, not considering the possibility that there might be reality in something that could not have what we would call evangelical content. It is easy for a twentieth-century religious sophisticate to blush at the psychological naïveté of men and women of past ages, but do we never feel an answering leap of heart at simple expressions of love and worship? The author quotes an experience of the wife of Jonathan Edwards as proof that she was a woman "whose relationship to Christ manifests the predominance of the emotions," though no other evidence than this religious joy is given, and one would not expect him to consider emotion itself as an indication of lack of an understanding mind or a discerning spirit.

It would seem that the strongest proof of the difference between Christian conversion and other religious crises would have been the consideration of the whole supernatural life given the believer at conversion. This is significant because of a tendency among us to think of the moment of birth as the only, or almost only, shining spot in spiritual experience. There can be no counterfeit of the continuing experience of the indwelling Spirit, transforming, guiding, giving wisdom that can have only a supernatural origin, and performing the "greater works" promised us by Christ. If this spiritual growth were more common in the church, there would be no problem in distinguishing Christian conversion from other experiences.



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Who Wrote Isaiah? by Edward J. Young. Wm. B. Eerdmans Publishing Co. (1958), Grand Rapids, Mich. 88 pages, $1.50.

The author of this volume, professor of Old Testament at Westminster Theological Seminary (Philadelphia), offers a presentation in the field of apologetics, pleading for the unity of the book of the prophet Isaiah. Young believes that the prophecy issues in totality from the brain, heart and hand of *one* inspired writer, Isaiah, the son of Amoz.

After objectively setting forth a "brief survey of negative critical opinion," which takes the position that basically Isaiah 1-39 cannot be from the same pen as chapters 40-66, Young demonstrates rather cogently that there is a unity of both theme and purpose. One of the strong internal indications for unity is to be seen in the oft-repeated phrase "The Holy One of Israel," occurring in both sections of the prophetic work. Since the prophet speaks his message of both doom and deliverance, of both punishment and promise, of both captivity and restoration in the afore-mentioned name of "The Holy One of Israel," it should be quite apparent that one and the same individual, Isaiah, the son of Amoz, is the human instrument in both instances.

The "Witness of Tradition," such as Ecclesiasticus and the Babylonian Talmud, etc., know of but one author, as already stated. Most important of all is the witness of the New Testament. If someone should nonchalantly ask, "Does it make a difference?" the answer is that Jesus thought that it did (see John 12:38, 39, 41). A very convenient summary of the New Testament evidences for the unity of Isaiah is presented on page 12.

That the corollary themes of the first and second sections of Isaiah run concurrently throughout both sections in the canonical Isaiah is, considering the size of Young's work, rather fully dealt with.

Of wide appeal to all readers is the last chapter, in which an analysis of the prophecy is undertaken. The historic times, the kings of Judah during whose reigns Isaiah ministered, the call of the prophet himself, the historical "bridge between," the Messianic prophecies in chapters 40-66—all these subjects are discussed in pithy style.

Perhaps not all sections of the author's work under review will be of equal value to all, but there should be sufficient of value to warrant careful perusal by the serious Bible reader.—JOHN F. GATES.

The Life of Our Divine Lord, by Howard F. Vos. Zondervan Publishing House (1958), Grand Rapids, Mich. 223 pages, $3.50.

Dr. Vos is a teacher of Bible and Theology at Moody Bible Institute.

Many volumes on the life of Christ have been written in a narrative form based upon a chronological arrangement of the facts set forth in the Gospels. Dr. Vos uses a topical approach. Some of the chapter headings are: The Historicity of Our Lord, The World into Which Our Lord Came, The Parables of Our Lord, The Relatives and Friends of Our Lord, Prophecies Fulfilled in the Life of Our Lord, Our Lord's Future Activity. This approach does give something of a panoramic view of the life and ministry of Jesus Christ. Except in a few instances there is no serious attempt made to give detailed interpretations.

The author of course writes from a conservative theological view and accepts the premillennial teaching concerning the coming of the Lord. This book would be helpful to young converts as well as to more mature Christians who might be interested in this type of study.—G. H. JOHNSON.

JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. William L. Kadle and daughter, Terrilyn, left on December 26 by plane for Costa Rica, where they will engage in language study before proceeding to Ecuador for missionary service. Both Mr. and Mrs. Kadle are graduates of Nyack Missionary College with the B.R.E. degree. Mr. Kadle is from Hamilton, Ohio, and Mrs. Kadle comes from Akron. They served for three years on the staff of Toccoa Falls Institute and Bible College.

On Furlough

Miss Ruth E. Kroon, R.N., arrived in New York December 18 by plane from the Congo. She is on emergency furlough because of her health.

Rev. and Mrs. William M. Bouw and children, Johanna, Lois and Esther, arrived in Toledo, Ohio, December 22, from Indonesia. They have completed their second term of service.

The New Generation

To *Mr. and Mrs. H. Curtis Grothmann,* Marshfield, Wisc., a daughter, Roxanne Joyce, on November 21, 1959.

To *Rev. and Mrs. James Trainer,* Blossburg, Pa., a son, Ralph Stewart, on November 5, 1959.

To *Mr. and Mrs. Edward R. Sandquist,* Pittsfield, Me., a daughter, Laurel Lynn, on November 8, 1959.

To *Rev. and Mrs. W. W. Schelander,* Tribes of Viet Nam, a son, Carey William, on December 14, 1959.

With the Lord

Dr. Pierre W. DuBose, founder of Hampden DuBose Academy at Zellwood, Fla., went to be with the Lord on December 15, after a few days' illness. Although feeling somewhat ill, Dr. DuBose kept a preaching engagement in Tampa on December 7, after which he suffered a stroke. He was sixty-seven years of age.

Born of missionary parents in Soochow, China, Dr. DuBose held pastorates in the home mission field of the Presbyterian Church in the Carolinas, and later served churches in Florida. For four years (1929-33) he was president of Palmer College. In 1934 he established the Christian high school which many of our missionary children have attended. He was highly respected for his Christian character and his contribution to education.

Funeral services were held in the school auditorium. Dr. DuBose is survived by his wife, a son, Rev. P. W. DuBose, Jr., missionary to Brazil, and a daughter, Mrs. James H. Cole, who with her husband shares in the leadership of the academy.

Mrs. R. A. Forrest died on December 3 after a long illness. As cofounder in 1911 of Toccoa Falls Institute and Bible College with her husband, the late Dr. Forrest, Mrs. Forrest had served continuously in the leadership of the school. She was a woman of rare gifts as a Bible teacher and missions leader. Educated in the schools of Cecil County, Md., and a graduate of the State Normal College in Newark, Del., she later graduated from Nyack Missionary College. After serving in Oil City, Pa., under the Alliance, she was married to Dr. Forrest in 1901, and together they pioneered in the South.

Services were held in the David Ovens Student Center on the Institute campus, in charge of Dr. J. A. Bandy, president of the Institute. A sister and a brother survive.

Rev. R. McAfee Available for Ministry

Rev. Raymond McAfee, who has been associate pastor of the Gospel Tabernacle Church in New York City, is devoting the entire year to his musical ministry and will be able to accept a certain number of engagements in Alliance churches. His address is 14 Prescott Ave., Montclair, N. J.

Alliance Enters French Canada

The Eastern and Central Canadian District has sent Rev. Robert Richardson with his wife and two assistants to the most intensely Catholic section of French Canada, Quebec City, where 98 per cent of the 382,000 people are Roman Catholic.

The work was begun recently when the Richardsons, along with Miss Jean

(Continued on page 16)

Rev. and Mrs. W. L. Kadle and child
Ecuador

Letters

TV–Individual Responsibility

After reading the article in your November 18 issue regarding television and the two letters published December 16, I would suppose there must be some among your readers who would welcome a statement expressing disagreement with the views stated.

It strikes me as being rather childish and immature reasoning to assume that everyone should condemn all television, including the set itself, with the implication that one's spiritual growth and stability will be enhanced thereby. This is the doctrine of the monastic. Withdrawal from reality and snobbish exclusiveness do not necessarily make for sainthood. What about the radio, newspapers, magazines, billboards, apparel, and countless other factors in everyday living? Are we to close our eyes and stop our ears to life about us and make a wholesale condemnation of all that displeases our way of life? Or should we take just an item or two and countenance the rest?

Television has taken some severe lashing of late, most of which is justified in the light of shady and immoral practices. However, to condemn all that appears on the television screen is absurd reasoning. In the final analysis, the problem as I see it rests squarely on the shoulders of the viewer. We who believe in utilizing all avenues of Christian witness should surely want to express our displeasure with what is frothy and gaudy, but at the same time I believe we condemn ourselves for failing to find in television a wonderful means of reaching multitudes with the gospel.

It is not very likely that television will be eliminated from society because a few dissident individuals remove their sets from the living room, throw up their hands in holy horror, and condemn all television as a tool of the devil. Using that sort of logic we could say our communities are all going to the devil so let's not have anything to do with them. How absurd! The influence of Christianity is needed in all areas of life. What is needed is not a holier-than-thou attitude but rather a considerate, intelligent Christian concern for every facet of life, with an ambitious zeal to do all within our power to improve and not merely condemn the world and society about us.—Rev. Ernest A. Droppa, *First Methodist Church, Little Falls, N. Y.*

A Relative of Bonar's

In the October 21, 1959, Alliance Witness you published an article on the life of Horatius Bonar, the Scottish preacher and hymn writer. This man happens to be a distant relative of my father's whose name was M. L. Bonar, a wonderful Christian.—Mrs. Hollis, *Baltimore, Md.*

Kindly address all editorial correspondence to The Alliance Witness, 260 West 44th St., New York 36, N. Y.

With Christ

Thomas Moseley

Missionary-Educator

A few minutes after twelve noon on December 17, 1959, Dr. Thomas Moseley, who had been ill for some time, awakened and remarked, "I should get up." Miss Marion Birrel, formerly of the West China Mission, was attending him. She urged that he wait until the doctor arrived. As he leaned back and closed his eyes he apparently went into a coma, and at 12:30 he became perfectly still. The life which had been poured out in devoted service for his Saviour had ended. Quietly he had passed from earth's troubled scenes into the presence of the Lord.

During the eighteen months since his retiral from the presidency of Nyack Missionary College (June, 1958) Dr. Moseley has suffered such pain that he was not able to carry on the ministry that was on his heart. He had planned a vigorous program of speaking in missionary and Bible conferences. The burning passion of his heart was to advance foreign missions.

For twenty-five years Thomas Moseley was a member of the West China Mission on the Kansu-Tibetan Border. Part of that time he served as field chairman and spent many days traveling horseback over rugged mountain trails visiting the widely separated stations. Beyond these outposts for the gospel Satan held undisputed dominion. Oppression from the enemy was unremittent, and except for such visits and a conference once a year the inspiration of fellowship with other missionaries was for the scattered forces almost nil. To the little bands of new believers the heartening messages and warm friendliness of Thomas Moseley, *Mo Mu Shih*, also brought immeasurable encouragement.

To Dr. Moseley one of the greatest missionaries of all time was William Christie, whose indefatigable pioneering had established the Church of Christ in South Kansu and had opened the wilds of Northeast Tibet to the gospel. He was closely associated with Mr. Christie in the beginning of his own missionary work and in him saw an example of devotion to Christ from which he continually drew inspiration and a like standard for himself.

West China was the scene of Moslem rebellions, ravages of huge robber bands, catastrophic earthquakes and famines which sometimes interrupted missionary work. Furloughs usually were at unpredictable intervals. Whenever it was necessary to leave the field for any reason Mr. Moseley turned the occasion into an opportunity to arouse Christians in the homeland to renewed missionary zeal. He truly lived to make Christ known to all men.

When asked to become president of Nyack Missionary College he accepted only because he recognized that through hundreds of students he could multiply his service for the Lord Jesus Christ to all parts of the world. He did not anticipate continuing for eighteen years (1940-58) in that position, for he thought of it at first as a temporary assignment from which he would return to West China.

Writing of this period Rev. Bradford Hess observed, "More than half of the living alumni of Nyack Missionary College took their training here during the days of Dr. Moseley's presidency. His warm spirit and genial personality have won him a place in thousands of young hearts. His indomitable drive and insight led him into plans which caused the college campus to increase from eleven acres which it covered in 1940 to the sixty-five acres which it now embraces. It was while he was in office that the college erected Christie Hall which accommodates two hundred girls, and also acquired Shuman Hall, known to the people of Nyack as Sky Island. Later, under Dr. Moseley's leadership, the college bought the Clarkstown Country Club which is being used as a dormitory for men. The building appropriately bears the name 'Moseley Hall.'"

Born in Birmingham, England, March 18, 1886, Thomas Moseley responded to the urge to see distant places and went to New Zealand at the age of twenty-three. It was there he came to know Christ as his personal Saviour and entered at once into a soul-winning ministry.

With a letter of introduction to a family living in Berkeley, he traveled to California in 1911. He accompanied his host and hostess to the Christian and Missionary Alliance Church in Oakland and was attracted by the ardent spirit for missions which he witnessed there. As a result he threw himself with complete abandon into this movement which gave to the Great Commission top priority.

In 1912 he studied at the Pacific Bible Institute under Dr. J. E. Jaderquist, and in May, 1915, completed his training for foreign service at The Missionary Training Institute in Nyack. After a brief ministry at Houghton Center, Ohio, he sailed for China.

Although he traveled extensively in deputational work whenever he was on furlough, he enrolled as student at Occidental College and completed his requirements for a baccalaureate degree, graduating with honors and a Phi Beta Kappa in 1929. The following year he was graduated with a Master of Arts degree from the University of California. In 1940 Wheaton College conferred on him the honorary degree of Doctor of Divinity and in 1947 he received from Bob Jones University the degree of Doctor of Law.

Dr. Moseley is survived by his wife, Eva, whom he married in China in 1917 and who is remaining in Glendale; a daughter, Elizabeth, wife of Rev. Salvator J. Farinel, pastor of the Alliance Church in Clawson, Mich., and a son, Robert, head of the General Studies Department at Nyack Missionary College.

Rev. James E. Davey was in charge of the funeral held in the Church of the Recessional at Forest Lawn Cemetery, Glendale. Others taking part were Rev. K. D. Garrison, Rev. Paul Collord, Rev. W. VanClief Yaggy, Rev. C. F. Snyder, Rev. H. M. Freligh, Rev. A. J. Hansen and Rev. P. S. Allen.

THE ALLIANCE FAMILY

(Continued from page 15)

Heidman and Miss Mabel Quinlan, distributed thousands of tracts and sold a quantity of New Testaments.

Soon after moving in, the group was faced with the problem of acquiring a building in which to worship. They were granted the use of the only English Protestant school in the city and began a full schedule of Sunday meetings. Within two weeks a man and his wife were converted, giving positive testimony of their salvation.

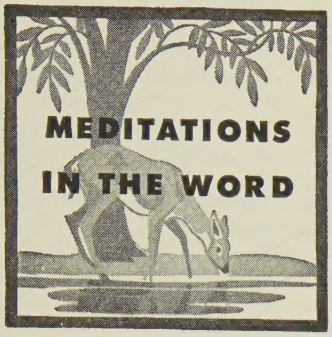
In a recent newsletter Mr. Richardson wrote, "We urge you to intercede for wisdom and direction and the financial provision for this great work which confronts us. . . . God is able!"

Church Is Dedicated After Twenty-one Years of Delay in Plans

After twenty-one years of plans and delay the Alliance church of Genoa, Ohio, was recently dedicated in a special service led by the pastor, Rev. Mark N. Royce. The district superintendent, Rev. David N. Clark, was the speaker.

The church was begun in the fall of 1938 as a result of the radio broadcast of the late Dr. L. H. Ziemer. Organized first as the Genoa Gospel Tabernacle, the congregation met in a portable building which, though still standing, they later abandoned. In 1941 the church was officially organized in the Women's Relief Corps Hall where twenty-five people met with Rev.

(Continued on page 19)



Edited by EDITH M. BEYERLE

Sunday

EPHESIANS 1:1-14 (verse 6b).

An old Scot carter told me how he was converted. Riding along in his cart, he was crushed by the load of his sins and the thought kept coming to him—"What shall I give to God to satisfy His claims?" And he thought of his reformation, his promises, his service, his tears and everything he could, but all seemed to fail. At last something said, "Offer *Jesus.*" He did so, and instantly his soul was filled with the sweet sense of acceptance and blessing.—A. B. SIMPSON.

Monday

2 TIMOTHY 4:1-10 (verse 2).

Do not fear the alleged "current of opinion." It was thus that Edwards, Brainerd, Dwight and Payson preached, and the noblest and most enduring things in New England were the result. If the sentiment of the time is against their way, so much the worse for the sentiment! Paul and Peter and John and James so "reproved, rebuked, exhorted with all longsuffering and doctrine."—JOHN HALL.

Tuesday

MATTHEW 5:1-12 (verse 6a).

How many people would like to be good, if only they might be good without taking trouble about it! They do not like goodness well enough to hunger and thirst after it, or to sell all that they have that they may buy it. They will not batter at the gate of the kingdom of heaven, but they look with pleasure on this or that aerial castle of righteousness and think it would be rather nice to live in it.—GEORGE MACDONALD.

Wednesday

PSALM 25:12-22 (verse 16b).

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrancy;
Wouldst thou its secret strength unbind?
Crush it, and thou shalt perfume find,
Sweet as Arabia's wind.
This leaf? . . . It is thy heart;
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,
Ere it will yield a fragrance sweet.
—S. WILBERFORCE.

Thursday

GALATIANS 6:10-18 (verse 15).

It is . . . to a new standing or state, a new moral character, a new life, a new joy, a new work, a new hope, that we are called. And he who thinks that religion comprises anything less than this knows nothing yet as he ought to know. To that which man calls "piety," less may suffice; but to no religion which does not in some degree embrace these, can the divine recognition be accorded.—WILLIAM LAW.

Friday

MARK 8:10-21 (verse 21).

"How is it that ye do not understand?" Understand what? That there are no impossibilities with God. He can make much out of little if the *little* is given to Him to use for the feeding of the hungry, whether in the physical or the spiritual realm. Not many of God's children can be counted among the millionaires; the great majority are found among the average wage earners or even the desperately poor. But surrendered to God and backed by prayer a little goes a long way.—PAMEII.

Saturday

REVELATION 22:1-7 (verse 4).

What tranquillity will there be in heaven! What can express the fullness and blessedness of this peace! What a calm is this! How sweet and holy and joyous! What a haven of rest to enter after having passed through the storms and tempests of this world, in which pride and selfishness and envy and malice and scorn and contempt and contention and vice are as waves of a restless ocean, always rolling and often dashed about in violence and fury! What . . . rest to come to, after going through the waste and howling wilderness, full of snares and pitfalls and poisonous serpents, where no rest could be found.—JONATHAN EDWARDS.

Sunday

EXODUS 15:22-27 (verse 26b).

Faith heals, not by slowly building up the tissues and the blood but by putting a new vitality in your frame. Faith brings the answers to your prayers, because it takes God's prayers instead of yours, and then they must be answered because they are His asking, claiming and commanding. Faith puts us out and brings God in, and our life becomes a supernatural one.—A. B. SIMPSON.

Monday

JOHN 4:6-16 (verse 14).

Christ promised to bestow a gift upon the one who received Him as Saviour, which would bring perfect satisfaction and sufficiency to him and then through him overflow in rich blessing into other lives. Christ's offer to the Samaritan woman was a gift which would change her source of supply from a waterpot to a well, and then convert her life into a channel through which rivers of living water should flow.—RUTH PAXSON.

Tuesday

ISAIAH 53 (verse 10).

As for our glorious Peacemaker, when He came to make up the friendship betwixt God and us, God bruised Him and struck Him. The sinful world also did beat Him and crucify Him, yea, He took buffets of both parties. And (honor to our Lord Jesus!) He would not leave the field for all that till He had made peace betwixt the parties. . . . Your sufferings are but like your Saviour's (yea, incomparably less and lighter).—SAMUEL RUTHERFORD.

Wednesday

MARK 4:35-41 (verse 39a).

Fierce was the wild billow, dark was the night,
Oars labored heavily, foam glimmered white;
Mariners trembled, peril was nigh;
Then said the God of gods, "Peace, it is I!"

Jesu, Deliverer! come Thou to me;
Soothe Thou my voyaging over life's sea;
Thou, when the storm of death roars sweeping by,
Whisper, O Truth of truth, "Peace, it is I!"
—ST. ANATOLIUS *(fifth century).*

Thursday

PROVERBS 19:13-23 (verse 15).

Life is meant for work, and not for ease; to labor in danger and in dread, to do a little good ere the night comes when no man can work, instead of trying to realize for oneself a paradise; not even Bunyan's shepherd-paradise, much less Fourier's casino-paradise, and perhaps least of all because most elfish and isolated of all, our own art-paradise, the apotheosis of loafing.—CHARLES KINGSLEY.

Friday

JEREMIAH 15:15-21 (verse 19).

God's law for usefulness and fruit-bearing in the spiritual realm has always been, is and ever will be, separation. The *precious* things, or the worthwhile things, must be taken from the "vile," or "worthless" (another translation), things. It is then that God finds a channel, a clean channel, through which He can work. God draws a distinct line between the kingdom of heaven and the world, and the servants He uses do the same thing. "Whosoever . . . will be a friend of the world is the enemy of God" (James 4:4).—PAMEII.

Saturday

COLOSSIANS 3:1-14 (verse 2).

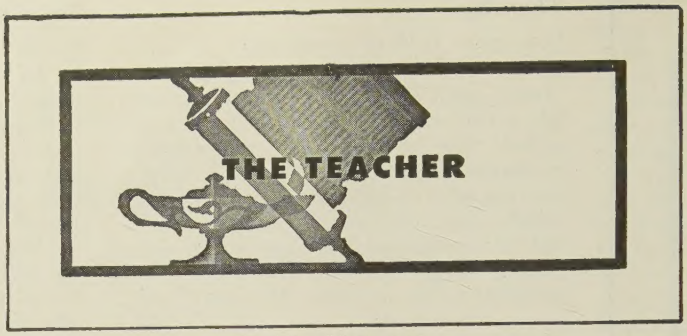
Romans 6 and Colossians 3 tell us that we are dead to the old nature and that our lives are hid with Christ in God. The best way to be dead to the old life is to be filled with the Spirit—the power of the new life. The more you try to forget wicked imaginations, the more you impress them upon your mind, and the more you will remember them. The way of victory here lies in fixing your mind and your heart affections upon things above where Christ sitteth at the right hand of God.—THE PENTECOSTAL EVANGEL.

January 17, 1960

LESSON TEXT—
Acts 15:1, 2, 12-21

GOLDEN TEXT—
Galatians 2:16

DEVOTIONAL READING—
Psalm 40:1-10



January 24, 1960

LESSON TEXT—
Acts 16:13-15, 25-34

GOLDEN TEXT—
Acts 16:31

DEVOTIONAL READING—
Isaiah 55:6-11

By Harold J. Sutton

The Gospel Versus Legalism

"It [the Council convened at Jerusalem in A.D. 50] was the first and in some respects the most important . . . held in the history of Christendom. . . . It is placed in the middle of the Book of Acts as the connecting link between the two sections of the apostolic church, and the two epochs of its missionary history" (Schaff). Parker well says that the fifteenth chapter of Acts is the Magna Charta of the Christian church.

I. THE DIFFERENCE (Acts 15:1).

The men from Judaea, advocating ceremonialism, held that circumcision was the door of gospel entrance. Paul held that faith was the door (14:27). To the Jews Christianity was a fulfillment; to the Gentiles it was a beginning. As a Hebrew the apostle gave due consideration to the Law. As a Hellenist (freeborn) he stressed liberty.

II. THE DIVISION (Acts 15:2).

"Dissension and disputation" concerned Mosaic rites and rituals. The Judaean faction saw that if salvation was to be solely by faith in Christ, Jewish traditionalism as a vital force would be lost. With it would go the balance of power and the lever of control. Paul saw this, and more. The insistence of ceremonial observance would be the death of salvation by grace through faith. Salvation must be by law through works or by grace through faith. It was not circumcision *and* faith, it was circumcision *or* faith. The dissenting parties decided to lay the matter before "the apostles and elders" (v. 2).

III. THE DISCUSSION (Acts 15:4-21).

Verse 5 set the stage and the council convened (v. 6). See the issues: (1) Ceremonial law or free grace? (2) Was there to be a Hebrew fellowship represented by Jerusalem and a Gentile fellowship represented by Antioch? (3) Were the home work (Jerusalem) and the foreign work (Antioch) to be divided in emphasis and policy? Peter sounded the clear note: God had accepted the Gentiles. Let us not "tempt God" by our contrariness. Whether or not the Gentiles could be saved without circumcision, they had been; let's accept it! Barnabas and Paul declared the same had been true throughout their missionary travels. James, the council moderator, crystallized the thinking by (a) conciliating the assembly (v. 13); (b) standing on Bible ground (vv. 14-18); (c) expressing a conviction (vv. 19-21).

IV. THE DECISION (Acts 15:19-21).

(1) *In essentials: unity.* The prohibitions were "pollutions of idols, . . . fornication, . . . things strangled, and . . . blood." (2) *In nonessentials: liberty.* For the rest, the public reading of the Mosaic law would suffice. The leeway of liberty would preserve individuality and respect personality. Observe that while principles abide, rules vary. (3) *In all things: charity.* Since separation from the world and union with Christ were enough for God, the same is sufficient for us, says James. "Trouble not them," exhorts the apostle. This pleased the churchmen; the matter was committed to writing and letters were dispatched (vv. 22, 23). Misunderstanding is avoided when a thing is clearly set forth in writing.

The Converting Power of the Gospel

From Troas across the sea to Neapolis and then to Philippi in the province of Macedonia—the first missionary was in Europe. Lydia received the Word, was baptized and opened her home to the servant of Christ (vv. 14, 15).

I. PRE-EARTHQUAKE.

Paul and Silas were in prison (vv. 16-25), and "at midnight" they prayed (the word indicates it was praise) and sang. That one can thus sing is the glory of Christianity. The properly related and adjusted believer is never without a song. "At midnight . . . praises unto God" (v. 25). The test of grace is the midnight hour. "Many stripes . . . the inner prison . . . in the stocks . . . at midnight Paul and Silas prayed, and sang praises unto God." "And the prisoners heard them"; they always do. The preacher proclaims elsewhere than in the pulpit. The layman witnesses quite apart from the gospel meeting. "At midnight" there is an audience too.

II. EARTHQUAKE.

"A great earthquake . . . the foundations . . . were shaken . . . the doors were opened . . . every one's bands were loosed." The prison could not hold men who "prayed, and sang praises unto God." It never can. Assured by Paul that all was well, the jailer asked the important question (v. 30).

III. POST-EARTHQUAKE.

The prison keeper washed the apostles' stripes, was baptized (he and his house), set a meal before the captives and rejoiced believingly (vv. 33, 34).

Salvation is a broad word. In the Bible its concern is with sins of the past, life in the present and eternity to come. To be "saved" is to be morally fitted for heaven. The word is used in the sense of recovery and is in opposition to the word "lost." Scripturally it is adjustment to the moral likeness of God. Two agencies are involved: (1) *Divine.* "The Lord Jesus Christ." Here is stated the whole of redemptive economy. Our Saviour's sinless life made possible His sacrificial death; redemptive grace is possible to all. God *purposes* redemptive grace; Christ *provides* redemptive blood; the Spirit waits to *perform* redemptive work. Thus redemptive peace (salvation) may be *possessed.* (2) *Human.* "Believe." This is *assent* to truth and *consent* to the necessity of the provided remedy as applied to one's life, as well as *consent* to order one's future in agreement to and with the truth believed. Salvation represents a moral transaction between Saviour and sinner; it results in the moral transformation of the sinner by the Saviour.

Salvation affords: (a) Release from sin. One is made just with God because sins have been dealt with and canceled. (b) Relief for self. The tension and strain of inner conflict are gone. There is no longer the disturbing distance between the actual and the "ought." Salvation has conditioned the saved to begin the realization of life's fundamental purpose—living for God. (c) Reliance on the Son. He who saves will sustain. Having forgiven, He will not forsake. The one who receives compassion will also have companionship. All the foregoing becomes the immediate and immeasurable boon of those who come to know the joy of sins forgiven.

THE ALLIANCE FAMILY

(Continued from page 16)

H. E. Nelson and where the congregation continued to meet for the next fifteen years. In the fall of 1941 the group drew up plans for the church building but dropped them because of restrictions on materials during the war. In 1947 they considered buying an army chapel and in 1950 they planned to erect a prefabricated structure. Both ideas were canceled. Then in July, 1954, the church members themselves began work on a building, and in March, 1956, they had their first service in the then incomplete structure. The finished building is valued at about $25,000.

Prayer Bands Meet in Vermilion, Ohio

The women's prayer bands of the churches in Northeast Ohio held their fall rally in Vermilion. Twenty groups were represented, with 160 ladies on hand for the assembly. In addition to speakers from four fields special recognition was given to the mothers of missionaries who were in attendance.

Rev. L. J. Pyne at Cranford

Rev. L. J. Pyne was installed as pastor of the Cranford (N. J.) Alliance Church on December 13. Pastors of nearby churches took part in the special service. Dr. H. L. Turner delivered the charge to the pastor and Rev. R. A. Clancy the charge to the congregation.

Church Begins Conference and New Building on the Same Day

The Pacific Beach Church, San Diego, Calif., opened a week of Bible conference on November 30 with Rev. R. R. Kauffman as the speaker. On the same day the church began construction on a two-story education unit containing 5,000 square feet of space. The new building is expected to be the most functional of its kind in the city.

Rev. Donald L. Bubna, pastor, reports that Mr. Kauffman's messages throughout the week emphasized missions and evangelism. Attendance was over one hundred persons each night. Dr. Max Burke, dentist from Indianapolis, Ind., was musical director for the week.

New Church in Yarrow, B. C.

The Alliance Tabernacle of Yarrow, B. C., dedicated on November 15, is the result of extension work by the pastor and congregation of the Chilliwack (B. C.) Alliance Tabernacle. Regular Sunday afternoon services were begun on June 8, 1958, and held in the auditorium of the Junior High School. With the coming of K. Neill Foster in early 1959 as assistant pastor, a Sunday school was organized under the leadership of Mr. D. W. Martens and the time of meeting changed to the forenoon. From an average attendance of about forty persons at the afternoon service, the number increased to over 100 in the morning.

With the need of a permanent home for the new congregation property was purchased and construction began on April 14. Services have been held in the new building since September.

Under the leadership of their newly ordained pastor, Mr. Foster, the work has continued to enjoy the favor of God. A goodly number of persons have been won to Christ, and others strengthened in their Christian experience.

The Sunday school won first prize in Division B of the Western Canadian District Sunday School Contest with a percentage increase of 45.6. The present attendance averages 160. The Sunday morning congregations number nearly 150 persons, and the AYF has from thirty to fifty members.

Mr. Foster writes: "I feel that the spirit of the Chilliwack Alliance Tabernacle in undertaking an extension work of this size is very commendable. . . . Despite the fact that about sixty persons from the Chilliwack church support this new work, the Chilliwack congregation has grown as well and is still strong and vigorous, with attendance at both Sunday school and the worship service averaging about 400."

Pastoral Changes

Rev. James R. Mason, Assistant Pastor, Simpson Memorial Church, St. Paul, Minn.

Gordon S. Anderson, Evangelist, Northeastern District.

Clyde Richey, Fredericksville, Pa.

Thurman Blake, Cumberland, Md.

Gordon Cumming, Hazelwood Gospel Tabernacle, Pittsburgh, Pa.

Urban Travis, Fort Jones, Calif.

Delbert McKenzie, Whitetail, Mont.

Rev. Robert E. Weber, Baldwin Park, Calif.

Dennis G. Swanson, Lynwood, Calif.

Carlton Ingalls, Fair Oaks, Calif.

Rev. Roy Petersen, Evangelist, South Pacific District.

Robert M. Harrison, Harlingen, Tex.

Rev. James Moore, Stratford, Conn.

Rev. Donald E. Anderson, Coopersburg, Pa.

Richard Bartmas, Acmetonia and Harwick, Pa.

Rev. Paul S. DeHaven, Bradford, Pa.

Rev. C. W. Clause, Fort Lauderdale, Fla.

Rev. L. M. Patterson, Gospel Chapel, Toledo, Ohio.

Rev. R. L. Sauvé, Flushing, Ohio.

Rev. C. D. House, Orillia, Ont.

John F. Brewer, Grace Church, Detroit, Mich.

Nils B. Tonnesson, Ardmore, Okla.

Rev. Joseph M. Tewinkel, ordained November 15, 1959.

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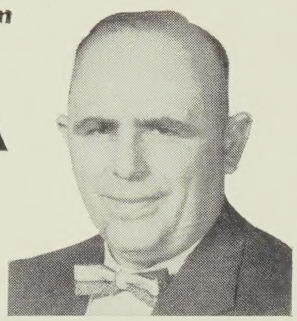

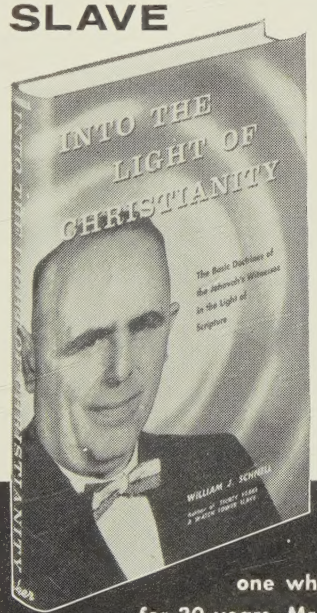

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Not just to "reach the millions"—

Our Commission to Occupy

ONE part of the Church's commission is to penetrate areas of earth in which dwell people ignorant of Christ and His power to save. Staying there until companies of believers are rooted and grounded in Christ is another part.

Getting to know the people and their language, the occupying servant of the Lord enters into a ministry in suffering. His yearning over new converts and patient instruction are what bring churches into being.

Like the servants in the parable who continued their work until the master came, so we labor on the twenty-two mission fields of The Christian and Missionary Alliance. Church members and missionaries rejoice in the thought that in the year 1960 Christ may return to earth.

From all areas of our world-wide work come encouraging reports. Here are a few:

Viet Nam: The Bible school is opening in its new location, Nhatrang, with greatly expanded facilities and increased enrollment.

Laos: Threat of Communist invasion has not interrupted the labors of the church and mission.

Colombia: The church in Cali has moved into a new building in the heart of the city. The main auditorium when completed will seat 800 people. Recently the attendance in Sunday school was 251, and there were 270 persons in the morning worship service. Three more Sunday schools are being conducted in other parts of the city by young people from the central church.

Chile: Punta Arenas, the world's most southern city, is responding to the ministry of Alliance missionaries and of the faithful Christian families who have made this city their home that they may assist in establishing an effective witness. There are seventeen recent converts.

Argentina: The frontier city of Paso de los Libres is proving to be an exceptionally fruitful field. An Argentine pastor has baptized thirty converts since he began ministering there in July. This is one of five new places that are being opened to the gospel along the Uruguay River near the international bridge. Radio facilities have been made available and the pastor has begun the first gospel broadcast in that area.

Africa: Rapid changes in Africa demand great adjustments in the manner of doing missionary work. Confident that the gospel is able to prevail in the midst of all the turmoil, the missionaries are facing the situation with faith and good courage.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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